

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.—G. ROBINS, EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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CONDITIONS.

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From the United Brethren's Missionary Intelligence.

MORAVIAN MISSIONS. LABRADOR.

Extracts of letters from some of the Brethren's Missionaries in Labrador, to the Secretary.

"My Dear Brother—I still remember, with gratitude all the kindness shown to me in passing through London thirty-two years ago; and when I consider the leading of our Lord with me since that period, I thank Him, in a humble sense of my desert, that He has favored me to be such a long time among the Heathen, to serve them with the gospel.

"The mission in Labrador proceeds in blessing the three Esquimaux congregations in the love of our Saviour. They also increase in number.

"In externals, our gracious heavenly Father has given them this year also a sufficiency; and though at Okkak and Hopedale they had only a scanty supply, yet they did not suffer from famine.

F. J. M.

"Both my wife and myself are here very happy and contented. We value our call to serve the dear Esquimaux congregation in this place, for which indeed we feel ourselves insufficient; but it pleases the Lord to make use of weak and instruments, and He has patience also with us.

"I wish to give you some account of a journey we made in a sledge from hence to Okkak. The cold was 18 degrees below Fahrenheit's 0, with storm and sleet. I have sent you a model of the sledge, with the leather tent fixed upon it.

"March 7th. We set out from Nain, drawn by twenty-two dogs, driven by two Esquimaux. Another sledge accompanied us. My wife set within the tent, and I was posted behind upon a box, containing meat for the dogs, well clothed with seal and reindeer skins. We found our first night's lodging in an old Esquimaux winter house, at one of the places where they fish with nets. The house was full of dead seals; however, they were thrown together, to make room for my wife and me to lie down in our sleeping bags. I then proceeded to order something to be cooked, and gave to every one his work. One was to feed the dogs, another to unpack the sledge. For ourselves, I ordered a supper of vermicelli, and for our men, peas; they had been boiled at Nain, and were brought in a sack.

"After our evening prayers, my wife, with difficulty, got into her bag; I then found a place next to the mountain of dead seals. The men lay any where upon them.

"On the 8th, in the morning early, putting my head out of the bag, I gave orders to our cook to boil coffee for us, and oatmeal porridge for our men. After morning prayers, we set out, on an excellent smooth track, till half an hour after nine o'clock, when we discovered, with great alarm, that over the mountains of Kiglapet, the track was filled with irregular masses of ice, like towers, some higher, and some lower. We almost despaired of getting through them. Under the mountain the weather grew warm and still; and we sent the smaller sledge forward to find a road through the masses of ice. I could never have conceived that such vehicles and roads could exist, till I saw them. We got on very slowly, as the dogs seemed disposed, some to go one, and others another way, round the ice masses. The consequence was, that they got entangled in their traces, some of which are eight yards long, and we had often to stop to disengage them. The motion of the sledge was likewise so violent by the roughness of the ice, that my feet became very uneasy. At 3 P. M. we had passed the mountain, and about half past six took up our night's lodging in a cavern, dark and dismal in appearance, but to us a welcome retreat.

On the 9th we met with good roads, and arrived without accident, at Okkak, at 3 o'clock in the afternoon, where we enjoyed the fellowship of our Brethren and Sisters with thankful hearts, till the 16th, when we returned to Nain. The weather was excessively boisterous; but the Lord brought us safe to our home. C. B. H.

"Pray do not omit to give the thanks of our Esquimaux, as well as of us all, to the British and Foreign Bible Society, for that most valuable present, the Book of Revelation, printed in the Esquimaux language, and to those who have assisted in the revision. I rejoice that we have now the whole New Testament in this language, and many of the Esquimaux have related to me, how much the reading of it in their tents, during their absence from us, has proved a blessing to them.

"It is impossible not to love the Esquimaux, with all their failings and imperfections; and it does our hearts good, to speak with them of the wonders of the Lord's mercy, which have been experienced by them. The last winter was excessively cold, and the continual storms and snow put them to many a shift in procuring sustenance. But God blessed their attempts to catch seals with nets; and when, after Easter, they were suffering much hunger, he provided a new resource, by the discovery of a lake in Tessisjaksoak, where there was an abundant supply of salmon-trout, and all who could go a fishing, caught plenty. J. L.

ANTIGUA.

"Our Saviour continues graciously to bless the labours of His servants, in this island, and it has given us joy to perceive, that the doctrine of His atoning death for guilty sinners is still mighty to pull down the strong-holds of Satan, and to set at liberty the slaves of sin. May He grant us the grace to abide by the simple doctrine of Jesus and Him crucified. Since the commencement of the year, 150 adults have been baptized, 93 received into the congregation, 99 admitted, 116 added to the class of candidates for baptism or reception, and 110 to that of communicants.

The above refers merely to the congregation of St. John's. Thus you see the work of the Lord does not stand still."

ST. KITTS.

According to letters of Brother Johansen and Hoch from this island, dated the 4th and 7th of Feb. the word of God was prospering their, though tares are not wanting among the wheat. There are continual new applications of persons who wish to be added to our number. Last year the congregation at Basseter was increased by 104; so that at the close of the year it consisted of 1391 members, among whom were 424 communicants. Since the beginning of December, Brother and Sister Shick, were busily employed in town with the management of the schools. At the Christmas love feast, there were 340 negro children present; the teachers also had a separate meeting for encouragement in their useful services. Brother and Sister Staude have removed for the present to Bethesda, where 264 girls and 156 boys attend the schools diligently.

"An Esquimaux travelling bed consists of a large bag of reindeer skin, with the hair turned inward, covered with seal skin, the hair turned outwards. It is furnished with a broad flap to cover the mouth, and a strap to fasten down the flap. This bag comprehends the whole apparatus and furniture of an Esquimaux bed-room. Having undressed, the traveller creeps into it, and a kind neighbour having shut him close by fastening the strap, he leaves him to sleep on till morning, when he helps him out again. In summer, the flap is dispensed with. The invention, however, is of European origin, and a luxury introduced by the Missionaries; for an Esquimaux lies down in his clothes, without any further preparation.—Journal of a Voyage to Ungavabay, page 34.

FAYETTEVILLE PRESBYTERY, N. C.

The following extract of a letter from one of the Editors of the Richmond Visitor and Telegraph, dated Buffalo Meeting House, Monroe co. N. C. Oct. 1, published in their paper of the 13th instant, will be read with interest by the friends of revivals.—Col. Star.

"The Fayetteville Presbytery met at this place on Wednesday, the 26th ult. Owing to the sickness of some of its members and the absence of others on distant journeys, but a few of the Presbyters were here. The sessions of Presbytery were continued till Saturday evening, when the Presbytery adjourned to meet in M'Pherson's Meeting-House near Fayetteville, on the first Thursday of January next. The regular semi-annual meeting of this Presbytery will be held at St. Paul's church in Robeson county, on the first Thursday of next April.

Much of the time since the commencement of its sessions has been devoted to religious services appropriate to the occa-

sion; several sermons daily, and although this is the sixth day of the meeting, many hundreds are still here, and are now assembled, uniting their praises with the songs of the redeemed in heaven, for the riches of grace revealed to them by the Saviour, and communicated by the Holy Spirit, and offering their united supplications to the Almighty, their reconciled God and Father.

The place where we are assembled is in the midst of a vast forest. As it would be impossible for the multitudes which meet here on occasions like the present to obtain lodgings in the few private houses in this neighbourhood, camps have been constructed here in a wilderness sufficient to accommodate a thousand people. On Friday the congregation was so large, and many so far from home, that it became expedient to encamp on the ground; and since then our quarters have been daily crowded and our ranks thickened by new recruits which have been continually coming to camp. Yesterday there were two thousand or more listening with attention and seriousness to the preaching of the gospel.

The interest manifested on hearing the word of God has been daily increasing: yesterday, two or three hundreds came around the table of their Lord to commemorate his sufferings and death.—It was a season deeply interesting and solemn. The Lord was present by his Spirit, while his people were gratefully receiving the symbols of his dying love, silently offering him the incense of praise for the unspeakable gift, several were deeply impressed with a view of their condition as apostate and ruined sinners, and were raising to heaven their cries and prayers for pardon and salvation.

The solemnity manifested previous to the administration of the sacrament of the Lord's Supper, appeared to increase in the evening. Many were serious and were inquiring with solicitude what they must do to inherit eternal life. Their convictions of their guilt and sinfulness were so powerful and their distresses were that they were unable to refrain from giving expression to their feelings in cries and tears. The Lord it is hoped, has commenced a good work in the hearts of many, which will result in their deliverance and freedom from the dominion of sin—in their everlasting salvation.

I have been very much interested in hearing the gospel preached to the aged people of this country in the Gaelic language. Cumberland, Robeson and this county, were originally settled by emigrants from the north of Scotland. Some from the Highlands of Scotland came here a hundred years since, others from the same country have emigrated to these counties during the last half century. They are the descendants of religious parents, and on coming here, like the pilgrim Fathers of New-England, they brought their religion with them, and reared the standard of the cross in the wilderness during the infancy of their settlement. Many of them, who can neither speak nor understand the English language, assemble in a separate congregation after divine service in English to hear the gospel preached in their own native tongue. It is delightful to see them—"their heads silvered o'er with age" blossoming for the grave, listening with interest to the words of salvation announced to them by the Rev. Mr. McIntyre, an aged and venerable preacher, who was reared in the land of their Fathers. It, no doubt, awakens in their minds a thousand interesting recollections of their childhood and of the scenes of their early life, to hear in this foreign land, the gospel preached by one of their own people in the language in which their Fathers worshipped in their native land. In seasons like this, they seem to hold a kind of communion with the graves of their ancestors and with kindred whose faces they will see no more, and these early associations revived by the sounds of their language, give a solemn interest to the services of the sanctuary. They feel that "their life is a vapour," that "their days are a shadow," while in a moment the history of many years is passing before them.—They feel that they are pilgrims, surrounded by a people from whose social communion they are necessarily excluded and hearing a language which to them is unintelligible as that of barbarians. No Christians can witness the devotion of these aged servants of God, without feeling deeply interested in their past history and in their future welfare. Like the patriarchs of old they feel that they have here no continuing city; they are looking forward with ardent expectation to that better country, the heavenly land, whither they are hastening. Their prayers and tears, the meek

and heavenly spirit, and the Christian affection they manifest, evince that they are fast ripening for the bright inheritance of the saints in light.

The Christian stranger, who visits this people will long remember them. The affectionate kindness with which they receive him, the manner in which they entertain him agreeably with the rules of the good old Scotch hospitality, are better than a thousand welcomes given in the style of modern etiquette. No formal polite expressions of regard are offered him as a substitute for a hearty welcome. All is so sincere and plain and natural that he at once feels himself at home among his friends.

LIGHT IN TURKEY.

The following remarks were made by Mr. Hartley, while residing in Constantinople. He is the gentleman, whose visits to the churches in Asia we have published.—Chr. Watchman.

With regard to missionary proceedings in general, we may consider them encouraging. Numerous opportunities present themselves of instructing individuals in the truths of religion; and I fully expect to be employed in this manner the whole summer. These opportunities are more frequent among the Greeks, than any other body; but I am happy to inform you, that the door is opening for us among Roman Catholics also, and that our books are received by them with eagerness. It is also worthy of remark, that those very books which are in most direct opposition to their Church are received with the greatest pleasure; such, for example, as "Popery a Novelty"—"Tillotson against Transubstantiation"—"Tillotson on the Necessity of Reading the Scriptures"—"Andrew Dunn," &c. I ardently long for full & separate works against each of the principal tenets of popery: these books not only open men's understandings on their own peculiar subject, but they induce them to study books more readily on the experimental doctrines of Christianity. The Latin language is not so generally known as it was formerly. Why do not the Protestants open a regular church in Pera? Turks, Jews, Greeks, Latins, all have their respective places of worship—why not the Protestants?—the meaning was, a church for the natives of the country.

These and other circumstances indicate that light is spreading. Wherever, indeed, I go in the East, I find persons who are beginning to see into the errors of their different communions. I would not, however, have it understood that men are to be met with in these countries who know yet what it is to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. I have a most encouraging conviction that such characters will ere long be found: but too many, alas! we meet with, who while they abandon the yoke of popery do not abandon the service of sin; and that gigantic fortress, which Satan has been erecting and fortifying for so many ages in the East, will not fall without a tremendous conflict.

I hear at intervals, of different Jews, who appear to believe in the Messiah: they are, however, so closely watched, that it is almost impossible to have intercourse with them. A Jew cannot call once upon a missionary, without danger of the severest punishment.

The Utica Bap. Register says: "A number of the fathers living among us remember well the times when the Association to the east, called the Osego was the westernmost in the state. But now the Lord has extended the curtains of his habitation to the shores of the Niagara, and we enumerate 10 Associations west of Osego, some of them numbering 2 and 3,000 members, with comfortable places of worship over this whole extent!"

COMMUNICATED.

For the Bible Class of the 2d Baptist Church in S. QUESTIONS, Will future punishment be eternal? In what will it consist?

Different opinions have been entertained respecting the duration of the punishment, which is to be inflicted upon the finally impenitent. Some have maintained that it will be of only temporary continuance, and terminate in their restoration to a state of happiness. But a very large portion of the professors of Christianity in every age, have believed that it will be eternal. It is this latter opinion which I shall endeavour to establish. Whether unassisted reason be sufficient to determine the duration of suffering which sinners deserve, may admit of doubt. No just ideas of the demerit of sin, and the consequent deserts of transgressors, can

be obtained without the aid of revelation. Self-esteem will always operate in the view of unregenerated persons, greatly to palliate even the few crimes, of which their high and incorrect notions of their own goodness accuse them. On this account, although unprejudiced reason might perhaps show the consistency and probability of endless punishment, yet the absolute certainty of it can be proved only by an appeal to the unerring authority of revelation. Several distinct classes of texts may be cited, to show that the duration of future punishment will be eternal. Of these however I shall mention but two; because I am convinced that the fulness of proof does not depend so much upon the number, as upon the pertinency of the passages adduced.

First, I will cite some passages in which the future condition of the righteous and wicked is placed in contrast. Prov. x. 28, "The hope of the righteous shall be gladness, but the expectation of the wicked shall perish." Mark xvi. 16, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Gal. vi. 8, "For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." These passages are allowed by all to describe the final condition of men; and no one doubts that the happiness of the righteous will be eternal; but if so, the punishment of the wicked must be also eternal; because it is contrasted with the state of the righteous.

The other class of texts are those which express the duration of future punishment, by the words everlasting, eternal, forever and ever. Matt. xviii. 8, "It is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." Mark iii. 29, "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Jude i. 12, "Rev. xx. 10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophets are, and shall be tormented day and night forever and ever." As the argument for endless punishment, which is drawn from the use of the above words, is sometimes objected to, on the ground that they do not always express unlimited duration, I will here introduce the following remarks from Fuller. They are taken from his Letters to Mr. Vidler, against Universalism:

"The question is, could stronger terms have been used concerning the duration of future punishment, than are used?—To object against the words everlasting, eternal, &c. as being too weak or indeterminate in their application for the purpose, is idle; unless others could be named which are stronger, or more determinate. What expressions could have been used to place the subject beyond dispute? You ordinarily make use of the term endless, to express our doctrine. Yet the same objections might be made to this, as to the words everlasting, eternal, &c. It is common to say of a loquacious person, He is an endless talker. It might therefore be pretended, that the term endless is very indeterminate in its application, and sometimes does not mean more than three or four hours. Thus you see, or may see, that it is not in the power of language to stand before such methods of criticising and reasoning, as those on which you build your system."—There can be no doubt that the above words, in their primary meaning, denote unlimited duration.

It is a less difficult task to prove from the scriptures the eternity of future punishment, than to determine from them in what that punishment will consist. The inspired pages, indeed, are not silent respecting the miseries of the damned; but as the language which is used to describe them suits our ideas of sensible objects only, we are unable to form from it any very definite conception of the nature of those sufferings, which spiritual beings will experience. I shall attempt therefore to mention only a few circumstances which relate to the subject; and these will be drawn from the representations of Scripture. In Matt. xviii. 11 and 12, it is said, "And I say unto you, that many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." In this place, future misery is described by its sensible effect. Weeping supposes sorrow, and gnashing of teeth expresses a kind of indignation. The seat of both

these is the heart, as may be seen by the following parallel passage from Isa. lxxv. 14, "Behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and howl for vexation of spirit." We may hence conclude that future misery will be chiefly mental, that it will be vented in a manner resembling the mingled shrieks of fruitless sorrow, and despairing malice, and that the wretched subjects of these vengeful passions, will add to the intensity of their sufferings by self-inflicted tortures, as a distressed maniac vainly endeavours to calm the tumult of his mind, by lacerating his body. We learn from the scriptures, that a part of future misery will consist in shame.—Dan. xii. 2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The principle of shame is essential to depraved nature. Even in the present life, it is a frequent source of infelicity. But in the future state of existence, its operations will be far more powerful. The consciences of the wicked will then reproach them for the sinful actions of their whole lives, even for those in which they have most highly gloried.

Another portion of future misery will consist in reflection. Luke xvi. 25, "But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented." "If the memory," says an eminent author, "could be obliterated, there is reason to think hell would be extinguished." The misery of the damned will be greatly aggravated by the society in which they will be placed. In Matt. xxv. 41, Christ gives the sentence, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Should it be said, that although "everlasting fire was prepared for the devil and his angels," yet it is uncertain whether they will enter into it; it may be answered, it could not have been prepared for them, but with a design that they should experience it; if then they do not experience it, the purpose of God concerning them will be either changed or frustrated, neither of which is possible.

Future misery will also be greatly enhanced, by the consideration of its being endless. The prospect, however distant, of a final termination of suffering, will mitigate the severity of even the acutest tortures. In like manner, the persuasion will be the inconceivable anguish of that state of unmingled misery, which forbids even the hope of alleviation.

The above are some of the circumstances which will go to make up future misery. It is not supposed that they contain any thing like a full answer to the question to which they relate. Conceiving that those passages which speak of the worm that never dies, and of the fire that is never quenched, of a furnace of fire, and of a lake of fire and brimstone, are figurative, and designed to indicate the severity of future punishment, rather than that in which they consist, I have not thought proper to refer to them in this essay. In my opinion they are irrelative to the subject.

For the Christian Secretary.

It is obvious to all serious persons, that that branch of the Divine law, against which the better kind of people trespass with the least scruple, is the fourth commandment. Many who would shudder at the violation of the other nine, seem without ceremony to expunge this from the divine code; but by what authority they do this, has never been explained. Are there not those persons who seem to have much zeal for doing good at a distance, while they neglect the little, obvious, every-day, domestic duties, which should elicit their immediate attention? But an action ever so right and meritorious, which is only to be performed periodically, and at distant intervals, is less burdensome to corrupt nature, than an undeviating attention to such small, constant, right habits, as are hostile to our natural indolence, and would be perpetually vexing and disturbing our self-love. The weak heart indulges its infirmity by allowing itself intermediate omissions, and habitual neglects of duty; reposing itself for safety, on regular, but remote returns of stated performances.

It is easier, and less trouble for many, to subscribe, or at least assent, to the propagation of the gospel in foreign parts, than to have daily prayers in their own family. Is it by punctually attending divine service only, that we "keep the Sabbath day holy?" Does not the manner in which we spend that part of the day, absent from the house of God, bear an important part in obeying the command? Is it of no consequence whether we spend the intervals of divine service of this day, in family prayers, in reading the Scriptures, or in instructing our children; or whether we spend it in rambling the fields, in mixing in scenes of dissipation, or in common conversation with those abroad?

Is it of no consequence whether the general tenor of our conversation, and deportment savour of godliness, and breathe forth a sincere spirit of evangelical piety,

or whether we freely converse on political subjects, on the business of the past week, or perhaps the discussion of malignant slander should occupy the time of this holy day?—These are questions which our candid judgment, and sober reason ought to decide; and which He will most assuredly decide, who has said to His creatures, "Remember the Sabbath day, and keep it holy," and it is greatly to be feared to the confusion of many of His professed followers. But many perhaps will argue, that it is not injurious to retire from the house of God, and enjoy a walk abroad, and mix with our acquaintances. But I must appeal to the honest testimony of our own hearts, if the effect be favourable to seriousness? Do we commonly retire from those places, with the impressions which were made on us at church in their full force? We entered those scenes, perhaps, with a strong remaining tincture of that devout spirit, which the public worship had infused into the mind. But have we not felt it gradually diminish? Have not our powers of resistance grown insensibly weaker? The doctrines which in the morning appeared the sober dictates of reason, now seem unreasonably rigid; and truths, which were then thought incontrovertible, now appear impertinent. To answer arguments, is much easier than to withstand allurements. To oppose a cold and speculative faith to the allurements of present pleasure, is to fight with inadequate weapons; it is resisting arms with rules: it is combating a temptation with an idea. Whereas, he who engages in the Christian warfare, will find that his chief strength consists in knowing that he is weak—that to retreat from danger is his highest glory, and to decline the combat his truest courage.

Whatever indisposes the mind for the duty of any particular season, though it assume ever so innocent a form, cannot be perfectly right. If the heart be laid open to the incursion of vain imaginations, and worldly thoughts, it matters little, by what gate the enemy entered. If the effect be injurious, the cause cannot be quite harmless. It is the perfidious property of certain pleasures, that, though they seem not to have the smallest harm in themselves, they imperceptibly indispose the mind to every thing that is good.

It has been the opinion of many wise and good men, that Christianity will stand, or fall, as this duty is neglected, or observed. The Lord's day seems to be a kind of Christian palladium; and the city of Jerusalem has been totally taken by the enemy. Every sincere soldier of the great captain of our salvation must, therefore, exert himself in its defence, as he would preserve the divine fort of revelation against the confederated attacks of the world, the flesh, and the devil.

JUSTITIA.

COMMUNICATED.

"I must retrench my expenditures for charitable objects. The demands on my liberality, to promote the objects of Christian enterprise, are really burdensome."

Who is it that makes this reply? Is it the humble, pious, and devoted minister of Christ, who has consecrated his all, to his cause? No.

Is it the liberal man, who has tasted the blessings of salvation by Christ, and who lives daily by the faith of the Son of God, and realizes that he owes all his temporal and spiritual prosperity, to the grace of his divine Redeemer? No.

Is it that devoted soul, who maintains a family altar, and who lives daily, under an abiding sense of his obligation to act with reference to the glory of God? No.

Is it that man of business who began the world with little, but a fair character, and a pious heart, and who vowed with Jacob, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, then shall the Lord be my God;" and who has like Jacob, been careful to pay the Lord his vows? No.

Is it that man, who when the Lord pours the bounties of his providence into his bosom, and causes him to increase in riches, feels his utter unworthiness, and the responsibilities of his situation as the steward of God, and is anxious to do good with his means? No.

Is it that poor widow who feels her heart dilate with gratitude, that she is enabled from her hard earnings to enjoy the privilege of casting her mite into the treasury of the Lord? No.

Is it that man, who feels an abiding sense that God will provide—who relies on his providence, and asks daily to be directed in the path of duty—who feels a tender solicitude for the cares, and the wants of others, and who delights to seek out objects of charity, and relieve them; and to devise liberal things for the promotion of Christ's kingdom? No.

Is it that man, who is always ready, and desirous to pay his just proportion of the necessary expenses of the fraternities with which he is connected; and who does in fact give liberally, and without grudging, for objects not immediately connected with his own private interests? No.

Is it that man who is modest in his pretensions to a liberal and public spirit—who says little of his own good works, and

demonstrates by his conduct, that he prefers that his works of faith and labours of love should speak for him, rather than his tongue? No.

Is it the man, whom God has made the steward of a portion of this world's goods, in order to try him, and who feels but little sense of the solemn truth, that what he possesses is not his own, or that he must soon give an account of his stewardship; and whose heart is gone after his covetousness? Yes.

Is it that man, whose heart is blinded by the God of this world, who has become grovelling and sordid in his views—who would be thought liberal, but who has no heart to the work? Yes.

Is it that formal professor, who intends to have just religion enough to carry him to heaven; but who savours the things which be of men, more than those which be of God? Yes.

Is it that self-willed professor, who claims that he has more religion, more spirituality, and more deadness to the world than his brethren, because he is ready to oppose every benevolent enterprise, as dictated by a worldly spirit, when in fact covetousness and pride is at the bottom of his opposition? Yes.—And Judas was a kindred spirit with him. He would be thought liberal—"Wherefore said he was this waste of the ointment, it might have been sold for 300 pence, and given to the poor." But Judas had to deal with an omniscient Being: Jesus detected his hypocrisy, he saw that his heart was full of covetousness, for he was a Thief.

O when Jesus shall try every man's work, of what sort it is, how many Judas's will he find in our Churches, under the garb of a profession of Christianity?

That hour of trial hastens, reader.—All our works must be tried; and how many of them, think ye, are wrought in God? How many of them will stand approved by Him when He shall enquire when we have succoured the distressed—visited his members in prison—laboured by the bestowment of our substance, to promote his kingdom on earth—and shall call us to give an account of our stewardship. How stands the account now? How are we using the talents he has entrusted to us? The Judge standeth at the door. O how will the covetous, the worldly minded professor feel, when he shall see not only his wealth, but the very elements on fire. The Judge descending—the books opening—and another book which is the book of Life, and his name not there?

INDIAN MISSIONS.

Communicated for the Christian Secretary. CAREY, 100 Miles North West of Fort Wayne, Indiana, Sept 13, 1827.

VERY DEAR SISTERS,

About the 1st of last month we received your acceptable favour for the Mission, consisting of sundry articles of clothing and bedding, and 50 cents in cash; accompanied by your joint, and affectionate letter, dated Cornwall, Oct. 21, 1826.

There was a time, when men and women were casting in of their substance into the Treasury of the Lord, and our Saviour stood near and beheld.—We are confident that he still beholds with approbation, the giving of gifts for the promotion of the interests of his blessed kingdom. Your late kind favour to us, and the people of our charge, has been noticed by Him, as well as felt by us; and in his divine approbation you will find a reward incomparably greater, than in the assurance which we give you of our gratitude. May the Heavens bless your bodies and your souls, a thousand fold, for the kindness you have shown to these poor, wicked, and almost friendless people!

At Thomas, a Station 120 miles North East of this, among the Ottawa Indians, we have 20 Indian children in school; and at this place 70. These 90 youths, whom we have gathered from the forests, and whom we are endeavouring to bring up in the nurture and admonition of the Lord, are dependent on the Mission for support while receiving their education; and such was the state of the Mission, that your munificence has been truly acceptable.

About the 1st of December last, myself and wife, and our three younger children, together with a single Missionary sister, went from this station to Thomas, at which place we spent about six months. The Ottawas in the neighborhood of Thomas are uncommonly attentive to religious instruction, and to the advice of the Mission on all subjects. They are making some noble movements towards civilized life. A School for the education of their children was opened on the 25th of December last, which soon increased to 20 scholars.

Here our business progresses also, under the smiles of our Heavenly Father. At Thomas are stationed at present, Br. Jonathan Meeker, Brother and Sister Slater, and Brother Bag. At this place we have Brother Lykins, and Brother Simerwell and wife, besides myself and Mrs. McCoy. Brother and Sister Slater have lately been blessed with an infant daughter. The healths of both Mission families have been happily preserved to a very great degree. On myself, the Lord was pleased

ed the past Summer to lay an afflicting stroke—a bilious fever, which brought me very low, and from which I am just restored.

Sister Simerwell has been about two months absent on a visit to Sister Slater, but is hourly expected home. Mrs. McCoy presents very affectionate regards to you both.

Be assured, dear sisters, of the very great obligations which I feel myself under to you, for your generosity, your friendly Letter, and your prayers for the success of our labours.

With considerations of very great esteem, I remain,

Your obt. servant,

ISAAC MCCOY.

Mrs. RACHEL TALLMADGE, & Mrs. RHODA BROWNSON, Cornwall, Conn.

Nov. 13, 1827.

MR. EDITOR,

I perused with much interest Dr. Chapin's Sermon, entitled, "Reciprocal Duties of Pastors and Churches," being the 1st No. of the "Baptist Preacher," and have this day had the pleasure of reading to my family circle the 2d No. of that work, to wit: Dr. Gano's Sermon on the Divinity of Christ. This important subject, it appears to me, is here not only illustrated with great clearness, but in the spirit of the gospel. And while I rejoice to know that a similar work is published in N. York, and extensively patronized, being calculated to defend the great doctrines of the Bible, I am also pleased to see this work; believing that it will subserve the same great object, and tend to advance the interests of the Baptist denomination.

Enclosed I send you one dollar, in payment of the 1st Volume, feeling myself more than compensated in the perusal of the two first numbers.

H.

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, NOV. 17, 1827.

We learn by a letter from Rev. Seth Higby, dated Litchfield, Nov. 12th, that a good work of grace has been commenced, and is going forward in the South Farms branch of the Baptist Society in that town. Eight or nine, give evidence that they have obtained "good hope through grace," and a goodly number are enquiring with solicitude, what they shall do to be saved. Meetings are full and solemn.

Notwithstanding some, and those too who claim exclusively to be the Gospel Church, duly organized, object to these special seasons of revival, as injurious; we are of a different opinion. We believe that it is our happiness to live under what may be denominated peculiarly, the dispensation of the Spirit. Under the former dispensation, before life and immortality were so fully brought to light, there were various visible manifestations of the divine presence in the sanctuary; and God was wont to manifest himself by many outward tokens of his Majesty. But since the establishment of the Gospel Church, and the completion of the volume of revelation, these outward manifestations have ceased. The Jewish High Priest, with his sacerdotal robes, has no more to enter the most holy place once a year with blood, for a sin offering. And no more will the glory of the Lord be visible in the earthly temple, made with hands. For Jesus, the great high priest of our profession, has come in the fulness of time. He has fulfilled all righteousness—and clothed with his own spotless robes, He has entered the holiest of all with his own most precious blood, with which he has sprinkled the mercy seat, and "the burning throne, and turned the wrath to grace." The fruit of this sacrifice of Jesus, was manifested on the day of Pentecost; when that Spirit which our High Priest had promised to his Church, was shed forth in a manner, and to a degree, before unknown. And surely, if the ancient congregation of Israel had occasion to rejoice, when they heard "the sound of the bells and the pomegranates," on the robe of the High Priest, as he ministered in the holy place made with hands; the church of God had occasion on the day of Pentecost, to rejoice with exceeding great joy, when agreeably to the promise, they witnessed the abundant evidence that the offering of Jesus was accepted, in the influence which he shed forth on the assembled multitude, turning their hearts from sin to holiness.

And if the Primitive Church had occasion to rejoice under the displays of divine power and grace, in the enlargement of the Redeemer's spiritual kingdom, through the agency of the Holy Ghost; have not the friends of Christ now, occasion to rejoice, at hearing the Great Spiritual Bridegroom's voice? The intercourse between heaven and earth, is now kept up through the agency of the Holy Ghost. His visits, and his operations, are invisible to the outward senses. But they are realized in the hearts of an innumerable company of witnesses, who have been subdued by His power—renewed by His grace—justified by faith in Jesus—and adopted into His family. Like the wind, this holy influence is under the direction of Him who "upholds all things." We see not whence it cometh, nor

whither it goeth; but we see the work which it accomplishes, in transforming the human heart. By it, the tall and sturdy oaks of Bashan are bowed, and the lofty cedars of Lebanon are laid low. The nature of the Lion is changed to that of the Lamb, and the Raven to the Dove. Enemies are made friends—in-temperate men are made sober—slothful men are made industrious—profane men, and unchaste, are made holy and chaste—dishonest men are made honest—the hard hearted are made liberal and charitable—the hard hearted are made to sympathize in the woes of others—the sordid and the selfish, are made benevolent and philanthropic. In short, the "stout hearted, and far from righteousness," are made "fellow citizens with the saints, and the household of faith."

Is not an influence like this to be desired? For this should not him that is godly pray in a time accepted? Who that has felt the power of the Holy Ghost, can call that work accounted which glorifies Jesus, and which produces such effects as have been described above? Yea, more. Who that has been taught by the Holy Ghost his own sinfulness, danger, and helplessness, and the efficacy of the blood of Jesus to cleanse, and adorn the soul—who that has been by this influence translated from the kingdom of darkness, into the kingdom of God's dear Son—who that has been raised from his native degradation and sinful condition, to the hopes, the delights, and the enjoyments of holiness and of heaven, can for a moment doubt the magnitude of that blessing which Jesus sends down through the medium of the Holy Spirit? None indeed.—"My sheep (says Christ,) hear my voice, and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." The laws and directions given for the guide of the Gospel Church, are complete and perfect. The doctrine of the Spirit's influence is a doctrine plainly revealed—and none are left in uncertainty in relation to the genuineness of any influence which may be experienced. For the "SPIRIT OF TRUTH," always teaches the soul in exact conformity with the written word of God. He makes no new revelation. The prophetic dispensation is closed, and the work of the Spirit now is, to make manifest to the soul the truths which the Bible reveals. By this standard we are to try the Spirits; and if any teach not according to this word, it is because it is the spirit of error. Searching the Scriptures then, is a duty of the highest importance; for "there have many false spirits gone out into the world." The days of miracles, for the confirmation of the truths of revelation, have ceased; except that standing miracle which is performed by "the finger of God," whenever a soul in love with sin, is transformed, and caused to hate sin, and love holiness. This changing of the whole current of human affections from one object, and placing them on another of an entirely opposite character, is a miracle of grace. It is indeed supernatural. Men may, and often do, leave off the practice of open vice, and become moral, where the understanding only is affected. Such men however continue to love sin, and are averse from holiness. Their nature remains unchanged, although their conduct may be externally reformed. But the change which the Holy Spirit effects, has to do with the understanding, the will, and the affections. Under His teaching the understanding is enlightened. The will is bowed to the government of God. The affections embrace holiness as the chief good. We might easily illustrate this subject, by introducing a host of instances from the word of God, and from the experience of all the truly regenerate, but we must close. This article has already extended much beyond the limits we had designed.

This influence is opposed by some Christians should pray for such in the language of the Saviour, "Father forgive them, they know not what they do!" Awful as such a conclusion is, we are constrained to believe that the incorrigible opposers of this influence, are intended by the author of inspiration, when he said, "Behold ye despisers and wonder and perish, for I work a work in you days, a work in which ye will in no wise believe, although a man declare it unto you."

If then, the voice of man cannot convince, let Christians pray that the Holy Ghost may declare, these solemn and important truths in the hearts of such characters, until they shall be constrained to cry out, "Men and brethren, what shall we do?"

DEDICATION.

On the 15th inst. the new Meeting House in this city, belonging to the "African Society," was publicly dedicated for the worship of Almighty God. The services on the occasion were as follows:

The reading of the Hymns by Rev. Joel Lindsey, Pastor of the South Congregational Society. Introductory Prayer by Rev. Joel Lindsey, Pastor of the First Congregational Society. Reading select portions of Scripture, by Barnas Sears, Pastor of the Baptist Society. Sermon, and Dedication Prayer, by Rev. Mr. Lindsey, text Psalms, xc. 16, 17. Closing Prayer by Rev. Mr. Spring, of the North Congregational Society. Benediction by Rev. Mr. Lindsey. The singing by the choir of the Congregation was highly creditable to them.

All the services were appropriate, and we hope met the approbation of the Great Head of the Church. One circumstance, however,

er, caused us regret. We observed the Minister of the Methodist Society present, and knowing that the preachers in that Society have given their gratuitous labours in common with others, for the edification of this Society, we did expect that he would have been requested to take a part in the exercises of the occasion. And we were particularly led to expect this token of Christian courtesy, from a remark of the preacher, that "he hoped soon to see a Church constituted in that place, embracing all who loved the Lord Jesus, in the congregation."

This house is built of brick, 36 by 48, neatly finished; one story high, with a gallery in front. It cost about \$2500, raised by subscription among the coloured people and their friends. It has a commodious room in the basement story, for a school. It is situated on Talcott street.—This Society needs an evangelical Pastor, who should also teach a school.

BAPTIST PREACHER.

Those persons in this State who hold subscriptions for the Baptist Preacher, are informed that it will be unnecessary for them to return the subscription papers to this office. They will hold the papers, and return to us the number of copies for which they will stand accountable, and we will order them; and when received, they shall be forwarded with the Secretary.

The second number of the Baptist Preacher is received at this office. It contains a Sermon by the Rev. Stephen Gano, of Providence, R. I. on the Deity of Jesus Christ.—The text is Mark xii. 29, "Hear, O Israel! The Lord our God is one Lord."—The humble enquirer after truth, will find much to edify and enlighten him in this discourse. We hope it may be widely circulated.

When we see a clergyman of any denomination, who has had the advantages of a liberal education, or an editor of a religious periodical, opposing the acquisition of literary and scientific knowledge, and uniting with the enemies of Theological institutions; we are led to conclude that such men, "love the pre-eminence," and are fearful, should knowledge be generally diffused among the ministers of the Gospel, they would be short of a portion of that authority, which their superior advantages secure to them, under present circumstances.

It has been our misfortune to encounter more than one such religious demagogue.—But after all, they were mere penants—for when brought in contact with men of solid learning—sanctified by fervent piety—they sunk into their native insignificance. Argument with such men is vain. If they would examine their own hearts, they would find that rank pride, was at the bottom of their opposition. It is an evidence that a man possesses a contracted mind, when we see him quibbling upon words. God calls men by his grace. He calls them to preach his Gospel; and if Paul's instructions to Timothy, are to be regarded as inspired, He also calls them to give attendance to reading—to study—to meditation, or in other words, to obtain as good a Theological education, as their circumstances will admit, and so to use the office of a bishop that their profiting may appear unto all.

Most of the uneducated ministers of Christ, whom God has thrust into his vineyard, now feel the importance of this subject, and are anxious that the rising ministry may be better furnished in this respect than they have been. It is not uncommon for us to hear language to this effect from them, "Were I young again, how should I rejoice to embrace the precious opportunity, which the providence of God is now presenting, to our young brethren whom God is calling into his harvest."

Last week we had a snow storm, of uncommon duration and magnitude for the season. The snow fell to the depth of from eight to twelve inches, and sleighs from Windham, a distance of thirty five miles, came to this city, and it was appalling to witness all the indications of winter on the 7th November.—The season has been so wet that many of our farmers have not yet finished gathering their potatoes, apples, corn, flax, &c. But a warm rain has now dissolved the snow, and we trust the weather will yet be so mild, as to permit the husbandman to gather in the latter harvest. The earth has indeed brought plentifully for man and beast, the past season, and the bounties of God's providence are poured out to us in rich abundance.

We learn that the Steam Boat Oliver Ellsworth, on her passage from New York to this city, suffered much on the Sound, in the gale of the 13th inst.; that after encountering much hazard, she, with great difficulty, made the harbour of New Haven, with the loss of her masts, and some injury to her deck. The New Haven Boat made a harbour at Black Rock.

The advantage of Fire Insurance will be realized by multitudes this season. In addition to the heavy drafts on the Insurance offices from the sufferers at Mobile, and elsewhere, we see by the Herald, of the 13th, printed at Brunswick, Maine, that a large Hotel, in that village, was consumed on Wednesday the 7th inst. loss estimated at \$6,200, insured by the Aetna office in this city, for \$3,600.

By the New-York papers, we learn that a vast amount of damage has been sustained from the late gale. Much of the shipping in the harbour, and on the North River, has been injured, and a number of vessels and cargoes destroyed.

Thomas Addis Emmet, Esq. was seized with a paralytic affection while attending the United States Court, at the City Hall, in New-York, on the 4th inst. His recovery is very doubtful.

General Intelligence.

TURKEY, AND THE ASSOCIATED POWERS.

The last accounts from Constantinople render it at least doubtful whether affairs in that quarter will be settled without a war. The three great powers of Europe, England, France and Russia, have published to the world the only conditions on which they will consent to withdraw their fleets and armies from the Turkish borders; and these involve the virtual emancipation of Greece. When

we consider the haughty, overbearing spirit of the Turks, the contempt which they affect to entertain towards Christians, the anxiety which they feel to see the Crescent triumphing over the Cross, and the vast expense of blood and treasure which it has cost them to carry on the war with Greece, it may easily be conceived that nothing could be more mortifying to their pride, or trying to their revenge, than to see the prey thus suddenly snatched from their hands. And yet, there is no other course which can save them from utter destruction. Exhausted by a seven years war, which for a long time was a war of extermination,—their soldiery disaffected, and their coffers empty,—their navy, as it is manned, a burlesque upon the name,—in what condition are they to contend with three-fourths of the energies of Christian Europe! The attempt would be madness: yet to this infatuation they may be left, the better to promote the designs of Infinite Mercy. The curse of Heaven is evidently upon them, in exact fulfilment of Scripture prophecy. The "great river Euphrates" is "drying up," that the way of the kings of the East [i. e. the return of the descendants of Jacob.] may be prepared.

Rivers, says Faber, typify nations; and when a particular river is specified, the nation immediately connected with that river is obviously intended. Such being the case, as the issuing forth of the four sultanes, those mystic waters of the Euphrates which deluged the Eastern Empire, denotes the rise of the Turkish power, so the drying up of those waters must evidently denote its subversion. Now since the drying up or evaporation of water is a slow process, we may naturally conclude that the expression points out, not merely the subversion of the Turkish power in the general, but the particular mode of that subversion, by the slow consumption of its political strength, and by the gradual wasting away of its people. When the sixth angel however poured out his vial upon the figurative Euphrates, we read that its waters were completely dried up, inasmuch that a way was prepared for the kings from the East. Hence it is manifest, when we consider the slow process of evaporating natural water, that we may expect the waters of the Ottoman empire to begin to be dried up many years previous to their final exhaustion under the sixth vial.

The prelude to the pouring out of this vial we may behold with our own eyes. Let us only advert to the present state of the Turkish power, and we shall be convinced, that for some years the symbolical Euphratean waters have been gradually drying up. The approaching termination indeed of the Ottoman empire is so manifest, that even those, whose attention is solely directed to politics, are sufficiently aware that the time of its extinction cannot be very far distant. Of late it has been preserved rather by the jealousy of the great European powers, than by any physical strength of its own.

Faber's book was first published in 1805. Since that time the Ottoman power has declined still more. To say nothing of lesser calamities, the contest with Greece, according to Mr. Everett's calculation, has cost the lives of more than 200,000 Mussulmans; and to complete the catastrophe, Greece itself is likely to become essentially free. On another quarter, the two large provinces of Wallachia and Moldavia have in effect been severed from the Empire; and many suppose that Egypt is only waiting for a favorable opportunity to assert its independence. Moreover, there is a large population of Greeks and others throughout the realm, who have no community of feeling with the reigning power, being themselves the victims of its cupidity, violence and oppression; and who will seize upon the first rational prospect of escaping from the chains under which they groan. The Turks themselves, according to Mr. Eaton in his "Survey of the Turkish Empire," are foreboding their own downfall, and "look to the Asiatic shore as a retreat from the fury of the conquerors."

All these things seem to show how surely and certainly the prophecies of Scripture shall be fulfilled. Movements of a more decisive character will undoubtedly soon take place; but whether as the result of the present crisis or of some other near at hand, it is impossible to tell. By the destruction of this Empire, the "great river" which for centuries has stood as an impassable gulph to the Jews, will be "dried up," and the way prepared for their return to the land of their fathers.—N. Y. Obs.

GREAT FIRE AT MOBILE.

Extract of a letter from the editors of the Mobile Commercial Register, to the editors of the Mercantile Advertiser, dated,

MOBILE, October 21st.

"Our City has again been visited by a melancholy calamity.—About day light this morning, the Mobile Hotel in Royal Street, was discovered to be on fire in the upper story, which had been unoccupied for some months. It had rained very hard during the night, and for some time the fire progressed but slowly. At sunrise, the wind rose from the S. W. and the flames spread very rapidly, and at this time, 11 o'clock, pretty much all that part of the City between Royal-street, and the River, is in ashes—including Judson's brick range, and M'Loskey, and Hagan's brick ranges—together with the Cotton Press in Conti and Commerce sts.—Holman's brick range above—Robertson & Barnwell's brick buildings.—The squares west of Royal-street, between Conti and St. Francis's streets, and some distance in Dauphin st. still higher up.

"The destructive element is still raging and spreading in the Northern part of the city, and when it will stop is yet doubtful. The whole of the business portion of the city, is totally destroyed, with the exception of the brick range at the head of Liverpool and Gordon's wharf. A great portion of the goods in the stores are consumed—the loss is incalculable, probably a million of dollars.—The printing office of the "Commercial Register" is destroyed—the materials however are principally saved, and the paper will be published again in three or four days.

"Elava's brick Cotton Press arrested the fire in that direction.

"Mr. White's hotel, corner of St. Francis & Royal sts. is preserved so far, with only a severe scorching. I omitted to mention the destruction of the large brick hotel, occupied by Dr. Roberts, corner of Royal and Dauphin sts.—also the Catholic Church. A great deal of distress must be the consequence of this calamity. Every thing at this moment is in confusion."

Another letter says—"All the buildings south of St. Francis-street, from Royal-street to the river, and down to the south side of Government-street, comprising six blocks of

the most business part of the city, are entirely destroyed, with the exception of the Alabama Hotel, corner of St. Francis' and Royal sts.—Also west of Royal street, along Dauphin and Conti sts. to Emanuel and St. Joseph sts."

A letter received at Washington, dated 21st at 12 o'clock, says—"The progress of the fire at this time, is in a measure suppressed. Between two and three hundred houses have been burnt. All the important parts of the papers in the Post Office, (which was kept in Austin's Hotel,) were saved."

It is feared that the Fire Insurance offices in this city will suffer severely by this disaster.

The first anniversary of the Virginia Society for the promotion of Temperance was held at Deep Run Meeting-House Henrico co. Friday the 29th Sept. 1827. The introductory sermon was preached by Rev. Abner W. Clopton, from Matthew 16th 24th. The number of members of this Society is 123; of these 27 are Baptist ministers, 1 Presbyterian, 1 Episcopal, of the whole number 59 are heads of families. This society has auxiliaries. One in upper King and Queen County of 107 members, one at Deep Run of 30 members, newly formed. Out of this society also have grown the North Anna Society for the promotion of temperance, and the North Anna Juvenile Society for the promotion of temperance.

The communication from which this is taken adds, may God Almighty bless them, and make them as firm in the causes of temperance as Hannibal against Rome, and as valiant and united, as the Grecian phalanx at Thermopylae.

We are glad to see our worthy friend Rev. A. W. Clopton engaged in this good work with his characteristic zeal and devotion. The following are his closing remarks:—

The change, though partial, and limited, indeed, in proportion to the extent of the evil; is nevertheless, in many places, very visible: and we trust, that like the little cloud once seen rising out of the sea, it portends a mighty change—a mighty revolution, in sentiment—in taste—in habits—and in morals.

The single fact that twenty-three Baptist ministers have openly and fearlessly espoused this cause, speaks a language which it is hoped, will not be misunderstood.

It tells to the world and to the churches—and it avouches to God, that they are not willing that their professional regard to the cause of Temperance, should evaporate in vain words—in empty sounds. This circumstance should not, it cannot be regarded as a small accession to the glorious cause—nor can it be considered an unimportant breach upon the strong holds of Satan.

And when in connexion with our feeble but successful efforts, we behold in the East and in the North, in the combined operations of ministers, physicians, and statesmen, a zeal commensurate with the magnitude of this cause: we hail it as the dawn of emancipation from the tyranny of that custom which has brought upon thousands, sin and death and all their woes.—We hail it as the Day Spring from on high to our country and to the Church of Christ. We regard it as the advent of a celestial messenger, come to proclaim, with the trump of God, the approaching period, when our national characters shall no longer be stained with the infamy of drunkenness—when our Legislative Councils and our Courts of Justice shall be free from the intrusion of Bacchanalian revellers—when the drunken candidate shall sue in vain for the lowest office—and when the intemperate professor of the holy religion of Jesus shall as certainly and as invariably be excluded from the church of the living God, as the bloody assassin. Amen, and Amen.

ABNER W. CLOPTON,
Cor. Sec. and clerk pro tem.

Treaty of Ghent.—The Commissioners on the boundaries under the 7th article of this treaty, have just completed their long labours at New-York, and made their reports to their respective Governments. They are said to have agreed on all the points save two, which are referred to the Governments, namely, one affecting St. George's Island, between Lake Huron and Superior; the other, the water communication of Lake Superior (northward of that Lake) and Lac La Pluie.—Commissioners, Mr. Barclay and General Porter.

The Pennsylvania Gazette mentions that a daring highway robbery was committed by two men, near Bellville, Washington co. in that state, on the 1st inst. upon the person of Mr. Wm. Griffey. Mr. Griffey was on horseback. The villains seized the bridle, drew him from the horse to the ground, and stabbed him several times with a knife. They finally tied his hands, and bound him round the neck to a tree. They then robbed him of 25 dollars and made off, leaving him bound. He was found about an hour and a half afterwards. 100 dollars reward is offered for their apprehension.—N. Y. Statesmen.

The work of proscription began; an earnest of what we are to expect in full measure.

Impeachment of the President.—The Nashville Banner, received this morning, contains the proceedings of the Tennessee Legislature, in the Senate of which, on the 22d, and in the House of Representatives on the 23d ult. the following Resolutions, submitted by Mr. Brown, with an accompanying document, containing in substance the usual arguments upon the subject of the amendment of the constitution and disapprobation of the President's conduct—were unanimously adopted:—

Resolved, by the General Assembly of the State of Tennessee, That the constitution of the United States should be so amended as to give the election of President and Vice-President directly and conclusively to the people, preserving the present relative weight of the several states in the election.

Resolved, That the measures of the present administration of the general government are injurious to the interests and dangerous to the liberties of the country.

Resolved, That the surest remedy of these evils now in the power of the people, is the election of Andrew Jackson to the chief magistracy of this Union.

After the adoption of these Resolutions, the following was submitted by a Mr. Rogers in the House of Representatives, but was not act-

ed upon when the Banner went to press, which was on the same day on which it was submitted:—

"Resolved, that the representatives in the Congress of the U. S. from the state of Tennessee, be, and they hereby are, requested to prefer charges against John Quincy Adams, now President of the United States, setting forth the charges and arguments contained in the foregoing preamble, and use their endeavours, to have the said John Quincy Adams, President as aforesaid, impeached and dismissed from the Presidency of the U. S."—N. Y. Statesman.

The late Dr. Beddowes has ascertained that butchers who live more on animal food than other men, are rarely if ever, liable to the disease of the lungs, termed pulmonary consumption.

Language Institution.—The London Language Institution has afforded instruction the past year to five pupils in Sanscrit, six in Arabic, two in Bengalee, five in Chinese, one in Cingalese, one in Malayalam, two in Tamil and two in Telogoo. Of the whole number, eight were from the Church Missionary Seminary at Islington, and four from that of the London Missionary Society at Hoxton.

The Ottoman Porte has finally rejected the ultimatum of the Allied Powers, by which they attempted to terminate hostilities in Greece. The consequences cannot be predicted.

The Palinurus and Hellas frigates under Lord Cochrane were off Cape Matapan on the 6th August. This latter had in tow a Turkish corvette of 28 guns, which he had captured.—He also took a schooner at the same time.—They were conveying 400 Egyptian troops and some ammunition from Navarino to Patras. The Turks lost 35 killed.

A Sierra Leone paper, of Feb. 1st states, the Brazilian Invincible was lately captured with 440 human beings on board, 186 of whom died before the vessel reached Sierra Leone!—The same vessel carried off slaves in the previous voyage! And yet, it is said, that the slave trade is nearly abolished!—Afr. Repository.

The person who has held a seat in Congress from the state of Massachusetts for the longest period of time is the late Joseph B. Varnum, of Middlesex. He was a member of the House of Representatives for sixteen successive years, and of the Senate for the six years next succeeding. He was a candidate for the third Congress, in the year 1792, in opposition to the late Mr. Samuel Dexter, but Mr. Dexter was chosen by a large majority. At the next election, however, in 1794, they were again both candidates, and Mr. Varnum was chosen by 1509 votes, Mr. Dexter having 1429. He continued to represent the Middlesex district until the year 1811, when he was chosen to the Senate as successor to Mr. Pickering. On the expiration of his term of six years, he was succeeded by Mr. Otis. No other person we believe has held a seat in Congress from this state for a longer period than fourteen years.

Imprisonment for Debt.—A resolution has been introduced into the Legislature of Vermont, instructing the judiciary committee to report a bill to prevent the body of a debtor from being imprisoned, if he is able to give security for his property. The avowed object of introducing the resolution was to try the sense of the members in relation to imprisonment for debt; and although it was opposed as embracing a subject of the deepest interest, which should not be hastily considered, the question was put and carried almost unanimously, only 15 voting in the negative.

Marriage Question.—The presbytery of York has unanimously decided to erase the section of the confession of faith, forbidding a man to marry his deceased wife's sister. The presbytery of New Brunswick has come to the same decision, 12 to 5. The presbyteries of Ohio, Redstone, Winchester, and Philadelphia have voted to retain the section.

We have just received the first number of the Religious Magazine or Spirit of Foreign Theological Journals and Reviews. The table of Contents of this number is as follows,

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Works preparing for publication, and in the press

This work is published every month by E. Littell, Philadelphia, at Six Dollars a year, payable in advance.

"Freedom's Journal," a paper printed in N. York, and conducted by two coloured gentlemen by the names of Cornish and Russworm, has been denounced by the Rev. Dr. Miller of Princeton, as exerting an unfavourable influence upon our coloured population, and as unworthy of the support of the "wise and good" among us. It was not long since that one of these editors, in a tour to the eastward, felt himself highly insulted by the offer of a seat in the gallery of a church! The Journal is utterly opposed to the African Colonization plan, and indeed seems seriously to entertain the Utopian scheme of raising the coloured population to a perfect equality, in all respects with the whites. The course of the Journal is as impolitic as it is absurd.—Fredonian.

OBITUARY.

In this city, Mr. Alfred Holt.

At East Hartford, on the 12th inst. Joseph Treat, Esq. aged 63; a much respected inhabitant of that place.

At Brantford, Capt. Samuel Baldwin, aged 88. He was an officer of the Revolution, and was engaged in several battles. During the old French war, he was a soldier under Gen. Putnam, and was but a few rods distant when the General was made prisoner by the French and Indians whilst passing through the woods.

At Bridgeport, Dr. Wm. Shepard, aged 26.

At Monroe, Dr. Levi Beardsley, aged 42.

At Stratford, Miss Phebe Curtis, aged 40.

At Ridgfield, William Keeler, Esq. Post Master, aged 43.

At North Haven, on the 6th inst. Mr. Samuel Mix, aged 72.

At Durham, on the 7th inst. Mrs. Bridget Hart, aged 93, relict of Lieut. Sam'l Hart.

At Norwich, on the 5th inst. Mrs. Elizabeth Leach, aged 81.

At Trumbull, Mrs. Sarah Turney, aged 78, wife of Mr. David Turney.

At Carlisle, Mass. on the 5th inst. Rev. Paul Litchfield, aged 76. He had been Pastor of the Church in that place for 46 years.

In Suffield, Conn. sickness and death are prevailing. Seven or eight dear youth, and some further advanced in life, have fallen death. The majority of these were professors of religion—some of them died in holy triumph. Sidney Kent, and Apollis Fuller, jun. though they had not made a public profession of religion, yet they could not die before they manifested a hope in Christ. Their dying testimony will not soon be forgotten.—Clarissa Burbank was a member of the 2d Baptist Church. Her death gave holy courage to living saints. Lucetta Stanley, a member of the 2d Church in Suffield, died a few days since in East Windsor. Her death was highly honourable to religion.—An aged woman by the name of Hopkins, and a young lady by the name of Olds, recently departed this life.—Capt. John Kent, aged 84, departed this life a few days since.

Hannah Lewis, daughter of Mr. John Lewis, deceased a week ago last Lord's day, after an illness of about three weeks, aged 21 years. She had been a member of the Church from the age of 9 years. Her life, on the whole, was honourable to her profession. Her mind sometime before her death, appeared deeply impressed with eternal things. In the first stages of her sickness, a horror of great darkness fell upon her. At length however, the light of heaven burst upon her mind. The joys of immortality beamed on her countenance. Her faith looked o'er the valley lying between earth and Heaven. O the power of faith! Her prayers, praises, and powerful exhortations, made a solemn, and I trust a lasting impression, upon the minds of all present. After this her pains increased, and her reason left her. This was a distressing period.—Death put on a more than usual terrific appearance. Lord's day morning, standing by her bed-side, my mind was powerfully impressed to pray that she might be discharged from this dreadful conflict, and be at rest immediately. I cried unto God mightily that her pains might cease, and her reason return.—The Lord drew near, and inclined his ear to the voice of our supplication. Her pains terminated, her reason returned, and her soul was collected. O the calmness of her spirit—the triumph of her soul. "Death was swallowed up in victory." The family and friends collected about her bed, of whom she took her leave, and entered that rest remaining to the people of God. I hope her death and dying appeals will be sanctified to the family and friends. Her remains, on Tuesday, were conveyed to the house appointed for all the living, followed by a long train of mourners and friends. After which a discourse was delivered on the occasion, founded on Rom. viii. 13—23, inclusive. The character, life, sufferings, and future prospects of the saints, were the topics of discourse.

Mrs. Rachel Hastings, relict of the late Rev. John Hastings, former Pastor of the 1st Baptist Church in Suffield, aged 84. This aged disciple closed her earthly career in the triumphant exercise of that "faith which is the substance of things hoped for, and the evidence of things not seen."

NOTICE.

THE Ministers' Meeting of Hartford and Middlesex Counties, will be held at the house of Rev. Calvin Phillet, in Suffield, on the first Wednesday, or 5th day of Dec. 1827, at 9 o'clock, A. M. Preacher, Rev. Mr. Sears.

H. STANWOOD, Sec'y.

POETRY.

[From the Recorder & Telegraph.]

ON THE DEATH OF THE REV. DR. PAYSON.

[BY N. P. WILLIS.]

A servant of the living God is dead!—
His errand hath been well and early done,
And early hath he gone to his reward,
He shall come no more forth, but to his sleep
Hath silently laid down, and so shall rest.

Would ye bewail our brother? He hath gone
To Abraham's bosom. He shall no more
thirst,

Nor hunger, but forever in the eye,
Holy and meek, of Jesus, he may look,
Unchided and untempted, and unstaid.
Would ye bewail our brother? He hath gone
To sit down with the prophets by the clear
And crystal waters; he hath gone to list,
Isaiah's harp and David's, and to walk
With Enoch and Elijah, and the host
Of the just men made perfect. He shall bow
At Gabriel's Hallelujah, and unfold
The scroll of the Apocalypse with John.
And talk of Christ and Mary, and go back
To the last supper and the garden prayer
With the beloved disciple. He shall hear
The story of the Incarnation told
By Simeon, and the Triune mystery
Burning upon the fervent lips of Paul.
He shall have wings of glory, and shall soar
To the remotest firmaments, and read
The order and the harmony of stars:
And in the might of knowledge, he shall bow
In the deep pauses of Archangel harps,
And humble as the Seraphim, shall cry—
Who by his searching finds thee out, O God!

There shall he meet his children who have
gone

Before him, and as other years roll on,
And his loved flock go up to him, his hand
Again shall lead them gently to the Lamb,
And bring them to the living waters there.

Is it good to die! and shall we mourn
That he is taken early to his rest?—
Tell me! Oh mourner for the man of God!
Shall we bewail our brother, that he died?

[From the Richmond Visiter and Telegraph.]

THE INQUIRY MEETING.

Silence was there;—and with itself each soul
Solemn communion held—the man of God
Looked on a while, and wept, and only prayed
His Saviour's hand to guide the inquiring soul;
Methought I saw a shining company
Of ministering spirits, placed to guard the door
Of every heart from evil thoughts distract-
ing—

Satan's artillery, with which he storms
The yielding citadel. The Holy Ghost
Was there, and whispered to the sin-sick soul
"This is the way. O sinner! check thy
course!"

'Twill lead thee on to the grave of joy and
hope;
Retrace thy steps—too far thou'rt gone al-
ready

From God and heaven. Why wilt thou strive
with God?

Repent! Repent!—now is the accepted time,
The day in which salvation may be thine."
The man of God with heavenly accent, now
Addresses each alone, and points the way
To Heaven. One and another, drawn at last
Yield up their hearts of adamant, and lost
In wonder, weep sweet tears of penitence.

O what a holy joy beams from those orbs,
Which even now were sightless! O, what
light

Beams in upon the soul, that even now
In darkness mourned: and sought, but found
its way!

Heaven has come down to earth, and all
around
Bespeaks a present God! O blessed Spirit,
Thy stay prolong till all have felt the joys
Of thy Salvation.

NO. 46.

The Character of the Prophets.

The men, whom God has employed as
instruments in providence, for accomplish-
ing his designs, by changes among the na-
tions of the earth, have often been the vil-
est of human kind. But when he has
commissioned persons to act as his serv-
ants in revealing his will, and calling sin-
ners to repentance and subjection, they
have always been both like himself and
their commission, wise and holy men.
Such, on examination, will the character
of the prophets both of the Old Testament
and of the New, be found. If writings
(and the description is confined to such as
wrote a portion of these hallowed volumes)
can furnish evidence of the intellectual and
moral qualities of the authors, the palm of
eminent wisdom and goodness must be giv-
en them. There is a superiority to evil
principles and selfish ends. That they
did not exercise the office for gain, is evi-
dent from the nature of their prediction.
These were very often such as were cal-
culated to procure injuries instead of ben-
efits; and a prison and death, instead of a
life of ease and affluence. They did not,
like the false prophets flatter nobles and
princes, and prophesy smooth things to
confirm them in their ways; but frankly
told the plain truth, when they knew it
would be disagreeable in the extreme, and
would endanger their own safety. Fame
was not their object: they never sought
it; and we seldom find them in courts or
among the great, but to tell unpalatable
truths. They had not the spirit of the
world; nor did they view the scenes they
exhibit with worldly eyes. Insensible to
the charms of greatness, power, & earth-
ly joys, they regard every object which
is presented before them, only as it has
respect to God, and man's subjection to
him: for the honor of God, the kingdom of
Christ, and the highest happiness of men
are evidently the objects which bear sway
within their hearts, and govern their con-
duct. They have occasion to mention all
kinds of persons and things, and to repre-
sent all kinds of events: but it is easy to
perceive that they are affected with them

only as they are connected with the grand
system of the divine government, and as
hindering or advancing the moral im-
provement of mankind.—*Bogue.*

From the Western Recorder.

I have, somewhere, heard a singular
story respecting a people that were desti-
tute of a minister. A candidate came
amongst them; and after preaching awhile
on probation, a meeting of the congregation
was called to decide whether they would
settle him. After some discussion, it was
determined that he should be settled, pro-
vided he would promise to send them rain,
when they would call for it. He complied
with the condition, and was settled. After
a time there came a season of drought; and
some of the people, one by one, began to
call on the minister for rain. He request-
ed them to call a meeting, and decide when
they would have it. A meeting was
called. One had some business here, and
was not ready. Another had something
to be done there, and he was not ready.
A third was in a similar predicament, and
so on through the congregation. In short,
they could not agree upon a time when
rain should be sent. And their minister
told them he could not send rain, till they
would say when they wanted it.

I have thought, Sir, that this anecdote
might be applied to spiritual things. We
ask this man, if he does not think it best
to pray for the descent of the Holy Spirit.
He says—Yes. We ask again—Will you
go with us, and spend one hour in prayer?
He looks at his watch, and says—Really I
should be glad to go; but I have an en-
gagement, and cannot. We put the same
question to another, and another, and an-
other still; and nearly all make a similar
excuse. Thus they go, "one to his farm,
and another to his merchandise;" each
saying, "I pray thee to have me excused."

We say again, to a professed friend of
Christ—Is not a revival of religion need-
ed? He answers—Yes. Are you ready
to attend to it, and to go now? I have so
much business on hand, that I know not
what to do: And many others say the
same; and the company of professed be-
lievers cannot agree when they will have
a revival.

Now, Sir, what can a minister do in such
a situation? What can he do with such a
church? And will the Lord himself send
spiritual rain, till his own people agree
when they are ready to have it? I think
not.—One question more. Do you know of
any such professors? Do you know of
any such congregations? If you do, I wish
you would drop a word of admonition to
them, thro' your paper: for I am afraid
they will disagree about the time when, till
the drought becomes very great, and many
perish in their sins, and perish for want of
unity in Zion.

From the Anti-Universalist.

UNIVERSALIST ARGUMENTS.

"Why should not the drunkard, the mur-
derer, the suicide, finish their course with
joy as well as Paul, who suffered almost
every thing in the cause of truth? They
go to heaven as well as he. You do not
see universalist preachers so childish and
enthusiastic as to warn every one night
and day with tears as Paul did. No, no,
their countenances are serene and cheer-
ful, and you would sooner see them smile
in their preaching than weep. Indeed,
Universalism admits of no cause for weep-
ing: all are bound to heaven.

"One evidence of Paul's being in the
dark, in some respects, as to the doctrines
of the gospel, is, that he spake of the resur-
rection of the dead, both of the just, and
the unjust; when it is well known by the
enlightened, that there will be none unjust
at the resurrection, but that all shall rise
immortal and glorious.

"Strange that Felix should have trem-
bled to hear Paul reason of righteousness,
temperance, and judgment to come, seeing
Paul was a Universalist. You do not
catch the hearers of our reasoners to
tremble. We preach the acceptable year
of the Lord, and all the good news we can
think of. Paul did not preach the gospel
to Felix. The gospel is good news;—
good news would not have made Felix
tremble: as Felix trembled at the reason-
ing of Paul, Paul, could not, therefore,
have preached to him the Gospel.

"No wonder that Festus thought Paul
mad, to hear him relate so strange an ex-
perience as he did. We think people mad
who do not tell half so strange things as
Paul related. Religion does not consist
in these wild fire exercises. A heated
imagination will make people think they
experience things which they never did.
Talking about doing as we would be done
by, expressing great liberality and benevo-
lence, and having all men speak well of
one, are far greater evidences to us of reli-
gion, than such exercises as Paul describes
as his experience."

EXPOSITION.

John 15, 11. "These things have I spoken
unto you, that my joy might remain in you,
and that your joy might be full."—The
sense of the passage is obscured by the
location of the words "in you," in the first
member of the sentence. Give them the
same place in the translation, which they
have in the original, and the text would
stand thus; "These things have I spoken
unto you, that my joy in you might re-
main, &c." Instead, then, of describing

in both members of the sentence the joy
which should visit the bosoms of the dis-
ciples through the affectionate obedience
which should bind them to their Lord, it
would describe the mutual joy that should
refresh both his soul and theirs. Obedi-
ence to his commands would unite them
in the tenderest ties of affection to him.
While these ties remained unbroken, un-
impaired, not only would they rejoice in
communion with their Saviour, but from
the mediatorial throne he would rejoice
over them, as trophies wrested from the
prince of darkness—as mirrors, reflecting
before the world his own sacred image—
as swift messengers to obey his mandates—
as co-workers with him in the kingdom of
God!—*Vermont Chronicle.*

OBSCURITIES in Bible Translations.

Dr. Morrison makes the following judicious
observations on this subject—

S. de Sacy has remarked, that it is not to
be expected that the Bible should present
no obscurity to a reader who takes it up
without having previously acquired a
sufficient knowledge of the subject. Thus
for example, without a knowledge of the
law which commanded the Jews to use
during the Passover unleavened bread and
to throw away all the old leaven, it would
be impossible to comprehend the meaning
of those words of St. Paul to the Corin-
thians (1 Cor. v. 7), *Purge out, therefore
the old leaven, &c.* We should be wrong,
in such a case, to reproach a translation
with an obscurity which is common to it
with the text; and which is only sur-
mounted, by those who spoke the original
language, by the help of other knowledge,
or by a commentary.

A translator cannot substitute a com-
mentary for a mere version. It is not
possible to render free from obscurities a
translation intended for men entirely
strangers to the light of the Gospel—un-
acquainted with the ideas peculiar to
Christianity—and ignorant of the history,
geography, and customs of Judea and the
surrounding countries.

Is it, then, proper to employ transla-
tions of the Scriptures, as the first means
for converting barbarous (or unevangeliz-
ed) nations? I will give my opinion.

It is very proper to put the Books of
Divine Revelation into all living languages
of mankind; and to employ them in first
endeavours to christianize the nations:
but it is not proper to neglect the use of
other means. The Bible, alone, to a Pa-
gan Chinese, who merely opens and
looks at a few passages, may or may not
appear unintelligible, according to the
portion of Holy Writ that he happens to
look at: if he peruse some Chapters in
the Apocalypse, he may pronounce them
altogether unintelligible: if he look at
some of the reasonings of St. Paul, he
may call them very obscure; but, even
to a casual Pagan, there are many of the
Discourses of our Lord perfectly plain
and easy to be understood.

The same remark is applicable to the
Prophets. For example: in consequence
of a great idol procession, which attract-
ed universal attention here, I last Lord's-
Day read to my little flock the Forty-
fourth and Forty-fifth Chapters of Isaiah.
Many paragraphs of that striking por-
tion of Holy Writ are as plain to a Chinese
as to an Englishman; and, perhaps, plainer
and more striking, because more applica-
ble: but he knows nothing of Jacob, Is-
rael, or Jesus: they bring up no associa-
tions of ideas to his mind: of Cyrus he
knows nothing; and the Almighty break-
ing in pieces the two-barred gates, &c.
although so full of important meaning to
an European acquainted with the history
of Babylon, is to a Chinese Reader ut-
terly unintelligible.

But, on the other hand, to have simply
the text of the Bible—for an inquiring,
a convinced, or converted Heathen to pe-
ruse and study, how great an advantage!
—for a Christian Teacher to have it to
refer to, as containing the Revelation of
God, how important an acquisition! The
Bible Society, in uniting all the friends
of Christianity to give the text alone to man-
kind, is doing a work of incalculable good.
Yet let not the idea go forth that Christian
Teachers and Notes and Comments are
utterly useless. So convinced am I of
the contrary, that I purpose to spend the
remnant of my days in composing Explan-
atory Notes on the Chinese Bible.

REMAINS OF THE REV. R. CECIL.

The direct cause of a Christian's spiri-
tual life, is, Union with Christ. All at-
tention to the mere circumstantial of re-
ligion, has a tendency to draw the soul
away from this union. Few men, except
ministers, are called, by the nature of
their station, to enter much into these
circumstantial:—such, for instance, as
the evidences of the truth of religion.
Ministers feel this deadening effect of any
considerable or continued attention to ex-
ternals: much more must private Chris-
tians. The head may be strengthened,
till the heart is starved. Some private
Christians, however, may be called on by
the nature of those circles in which they
move, to be qualified to meet and refute
the objections which may be urged
against religion. Such men, as well as
ministers, while they are furnishing them-
selves for this purpose, must acquiesce in
the work which God appoints for them,

with prayer and watchfulness. If they
cannot always live and abide close to the
ark, and the pot of manna, and the cher-
ubims, and the mercy-seat; yet they are
drawing the water and gathering the wood
necessary for the service of the camp.
But let their hearts still turn toward the
place where the glory resideth.

True grace is a growing principle.
The Christian grows in discernment: a
child may play with a serpent; but
the man gets as far from it as he can; a
child may taste poison; but the man will
not suffer a speck of poison near him.
He grows in humility: the blade shoots
up boldly, and the young ear keeps erect
with confidence; but the full corn in the
ear inclines itself toward the earth, not
because it is feeble but because it is ma-
tured. He grows in strength; the new
wine ferments and frets; but the old
wine acquires a body and a firmness.

The head is dull, in discerning the val-
ue of God's expedients: and the heart
cold, sluggish, and reluctant, in submitting
to them: but the head is lively, in the in-
vention of its own expedients; and the
heart eager and sanguine, in the pursuit
of them. No wonder, then, that God
subjects both the head and the heart to a
course of continual correction.

Every man will have his own criterion
in forming his judgement of others. I
depend very much on the effect of afflic-
tion. I consider how a man comes out of
the furnace: gold will lie for a month in
the furnace without losing a grain. And,
while under trial, a child has a habit of
turning to his father: he is not like a
penitent, who has been whipped into this
state: it is natural to him. It is dark,
and the child has no where to run, but
to his father.

OPERATIONS OF THE HOLY SPIRIT.

In the renovation of our natures we
cannot certainly distinguish what is done
by the Spirit from what is done by our
natural reason and conscience, co-operat-
ing with Him. Only this we do certainly
know, that in this blessed work, the Spir-
it is the main and principal agent; that
without him we can do nothing, and that
he is the author and finisher of our faith,
who "worketh in us to will and do ac-
cording to his pleasure:" but yet that he
doth not work upon us as a mechanic up-
on dead materials; but as upon living and
free agents that can aid, must co-operate
with Him; that he acts not in us by any
necessary casualty, but in such a case as
is fairly consistent with the natural liberty
of our wills and doth not renew us with-
out our will or no, but takes our free con-
sent and endeavour along with Him.
And having done all on his part that is
necessary to persuade us, He expects
that we should consider what He said, and
consent to his gracious motives, and ex-
press this consent in a constant course of
holy and virtuous endeavour. Unless we
do thus concur with Him, we shall fore-
ever remain and perish in our sins, with-
standing all that grace which He affords
us.—*Scott's Christian Life.*

INTERESTING FACT.

The following is from the communication of
a clergyman who writes for a Missionary to
be sent to the place referred to in this ex-
tract.—*N. Y. Obs.*

A settlement was commenced at
S—, some ten years ago, by emi-
grants from various sections of our coun-
try, but the largest number it is believed,
were from New England, many of whom
were men of intelligence, and active in-
dustry. The brown forest soon retired
before them, and gave place to cultivated
fields and comfortable dwellings. There
was not a single professed Christian
among them, and nearly or quite all had
embraced Deistical sentiments, and man-
ifested a disposition to shut out the Gospel
from their settlement. They frequently
met for the sole purpose of strengthening
each other in these sentiments. Nothing
for a time seemed to disturb their repose.
But behold the sovereignty of God! It
was suggested by one of their number,
at their meetings had been rather dull,
"to appoint some one to take the part of
the Christian." The plan was approved,
and the duty was assigned to my inform-
ant. He undertook their defence. It
was necessary he should have a Bible, and
also that he should read it. But to use
his own expression, he "thought Chris-
tianity should be the last thing he should
ever embrace." He was first delighted,
then astonished, then alarmed, with his
own reasoning. He continued to read,
and soon found evidence of the truth of
Christianity which his conscience could
no longer resist. He was humbled be-
fore God, and soon after rejoicing in hope
of his mercy; and set himself in good
earnest to convince his neighbours of
their lost condition. His labors have
been blessed. A little church is there or-
ganized, but they have no one to break to
them the bread of life. What Missiona-
ry would not be willing to enter a field
like this?

One more County supplied with the Bi-
ble.—We have not the pleasure, as we had
hoped, to announce this week a resolution
of the Young Men's Bible Society, to sup-
ply every destitute family in the City and
County of New York with the Sacred

Scriptures; though it will be seen from
their proceedings, that measures have
been adopted which will probably lead
to this result. We have, however, the
satisfaction of adding to the portions of
our State which have resolved to supply
their destitute families, the County of
Ontario, with a population in 1825, of
37,442. A correspondent informs us that
the work is already accomplished; 401
families which had no part of the Bible,
and 110 which had only the New Testa-
ment have been supplied within the last
two years. Making the whole number
of inhabitants in this State to whom the
same resolution has been applied, 409,
813, or more than one quarter of the
whole number, (according to the late cen-
sus;) and in the United States, 2,029,
717.—*Id.*

Note. The Counties in this State which we
have mentioned as having resolved to supply
all their destitute families with the Bible, are
Monroe, St. Lawrence, Ontario, (which are
already supplied,) Oneida, Rensselaer, Or-
ange, West Chester, Jefferson, Columbia,
King's Queen's and Suffolk, 12: If any of our
readers know of other Counties, they will
oblige us by giving information.

CHILDREN, READ THIS!

"Honesty is the best policy."—The fol-
lowing instance of honesty may be prop-
erly read and recommended to the chil-
ren in the Sunday Schools:—A nobleman
lately travelling in Scotland, was asked
for alms in the high street of Edinburgh,
by a little ragged boy: he said he had no
change, upon which the boy offered to
procure it. His lordship, in order to get
rid of his importunity, gave him a piece
of silver, which the boy conceiving was
to be changed, ran off for the purpose.
On his return, not finding his benefactor,
who he expected would have waited, he
watched for several days in the place
where he had received the money, pursu-
ing his occupation. At length, the no-
bleman happening again to pass that way
—he accosted him, and put the change he
had procured into his hand, counting it
with great exactness.—His lordship was
so pleased with the boy's honesty, that he
has placed him at school, and means to
provide for him.

Union of Calvinists and Lutherans in Ger-
many.—At the Synod held at Hanau, the Lu-
therans offered to renounce the use of unleav-
ened bread at the celebration of the Lord's
Supper; on which the President, Iber, rose
and said, "reach forth the right hand of fel-
lowship, we are now united." The assembly
rose simultaneously, and the Calvinists em-
braced the Lutherans in the true spirit of
Christian love, while no dry eye was seen in
the place.—*Chr. Exam. and Ch. of Ireland
Magazine.*

Spanish Inquisition.—It appears from a
work published at Paris in 1824, that from the
years 1481 to 1820, the sentences executed at
the Spanish Inquisition were as follows:—
Burnt alive, 36,168; burnt in effigy, 18,049;
condemned to the galleys or imprisoned, 251,
250. The last person burnt by the Inquisition
was at Beata, in 1781.—*N. Y. Obs.*

LAST HOURS OF DR. WATTS.

Little more than half an hour before Dr.
Watts expired, he was visited by his dear
friend, Mr. Whitefield. The latter asking
him, "How he found himself?" The dying
doctor answered, "Here I am, one of
Christ's waiting servants." Soon after, a
medicine was brought in; and Mr. White-
field assisted in raising him up in bed that
he might with more convenience take the
draught. On the doctor's apologizing for
the trouble he gave Mr. Whitefield, the
latter replied with his usual amiable po-
liteness, "Surely, my dear brother, I am
not too good to wait on a waiting servant
of Christ!" Soon after Mr. Whitefield
took his leave; and often regretted since,
that he had not prolonged his visit, which
he would certainly have done, could he
have foreseen, that his friend was but
within half an hour's distance from the
kingdom of glory.

Dr. Jennings has preserved a few of Dr.
Watts' dying sayings. It is to be wished,
that he had recorded more of them. "I
bless God," said the ripening saint, "I can
lie down with comfort at night, unsolicitous
whether I awake in this world or another
!" His faith in the promises was un-
shaken: "I believe them enough to ven-
ture an eternity on them!" Once to a re-
ligious friend he expressed himself thus:
"I remember an aged minister used to say,
that the most learned and knowing Chris-
tians, when they came to die, have only
the same plain promises for their support,
as the common and unlearned. And so,"
continued the doctor, "I find it." 'Tis
the plain promises of the gospel that are
my support, and I bless God they are
plain promises, which do not require
much labour and pains to understand
them: for I can do nothing now, but look
into my Bible, for some promise to sup-
port me and live upon that." On feeling
any temptations to complain, he would re-
mark, "The business of a Christian is to
bear the will of God, as well as to do it.
If I were in health I could only be doing
that. And that I may do now. The best
thing in obedience is, a regard to the will
of God, and the way to that is, to get our
aversions as much mortified as we can."
—*Gospel Magazine for January, 1776.*

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